

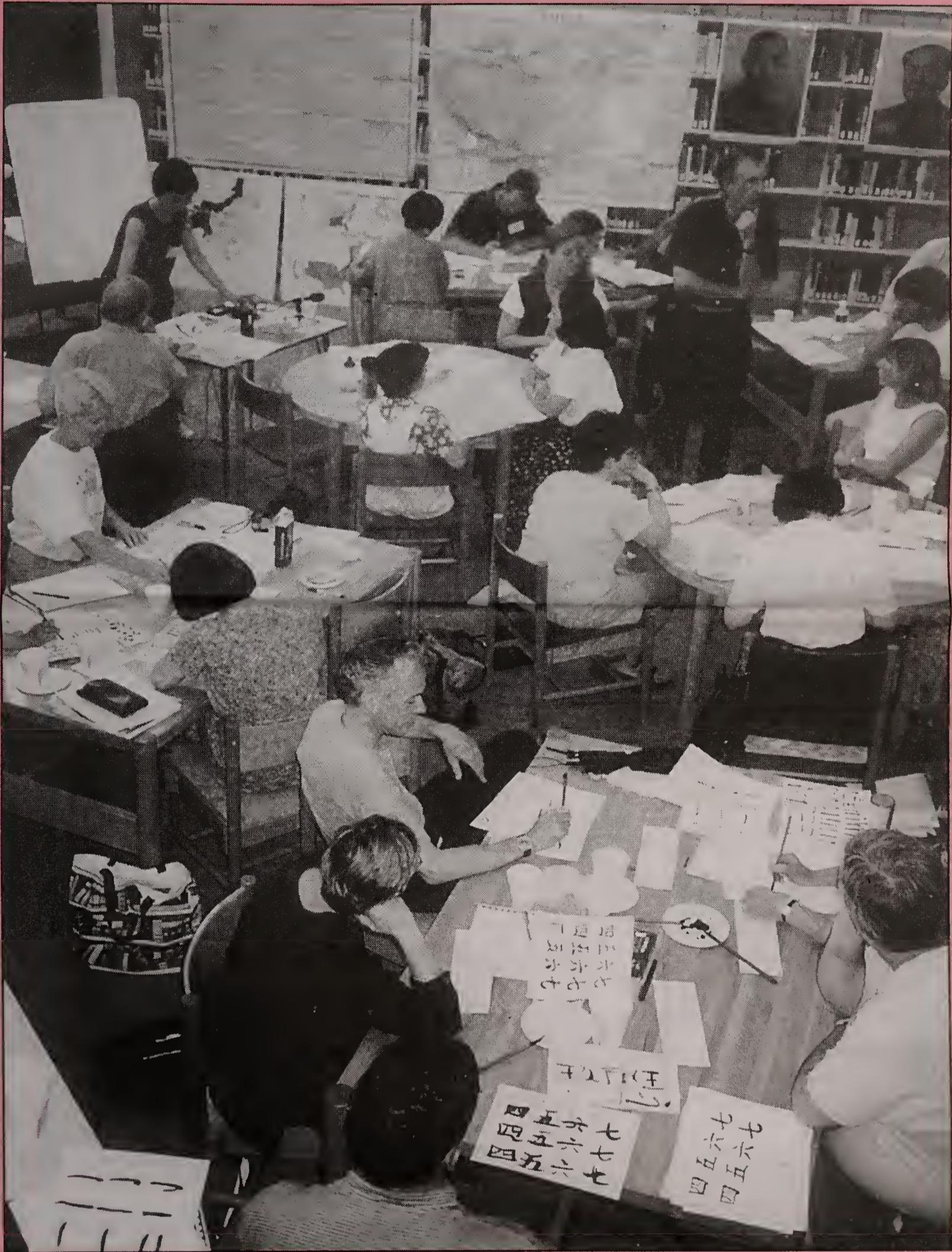
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让美国教师与学生了解中国



Teaching Teachers About China

THE SAMPAN

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VOICES

Stand Up, Speak Out, Participate

By Yu-Kuan Lin

Chink. Gook. Jap. Slant. These words are not just merely racial slurs. They are much more than just the product of ignorance and racism. These words, which have often been used to brand those of us with certain physical features, are invisible barriers that stifle and segregate Americans of Asian heritage. Manzanar still exists among us today, although it is no longer as easily recognizable as the barbed wire and wooden shacks that quarantined the Japanese during World War II. Now, it has been replaced by venomous words and prejudiced attitudes that confine our liberty, our equality, and our humanity.

The best way to fight a stereotype is not by protesting it with words, but by shattering it with actions. For too long, Asian American youth have been content to be just "model students," a.k.a. the quiet, hard-working scholar who shines in his or her academic endeavors but shuns the public spotlight. No more. I realize now that merely straight A's and 1600's are not a strong enough weapon to fight the ethnic/racial stereotypes which oppress us. The best way AA youth can fight these stereotypes is by showing the ludicrousness and invalidity of these statements. We too can be star athletes, polished statesmen, and accomplished comedians. We too can shine in a talent show as well as an academic decathlon. We should participate in student councils, associated student governments, varsity athletics and cultural clubs. On campus, we need to be active and a part of the community. We no longer need the traditional Asian self-segregation mentality.

As the president of the California Scholarship Federation chapter at my school, I organized a cultural show that demonstrated to the school the origins of various Asian customs, such as the mid-autumn festival and Chinese New Year. No more of the "I sweep only the snow in front of my porch" mentality. This is America, and we must participate so that our voices will not be drowned.

Not only do we need to speak with our actions, but we also need to project out voices. After following the John Huang incident closely in the media, I've come to the conclusion that although we Asian-Americans have come a long way from the days of laundry shop owners and swap-meet dealers, we still have a long way to go. We desperately need a stronger, more affirming voice in the

media and in politics, especially as America moves toward the next century. Asian American youth should look to participate in the school or local newspaper, magazines or even television. Whenever there is a public forum for debate, we need to stand up and speak up. As the business manager of my school newspaper, I wrote a series of opposing viewpoint articles on controversial topics such as affirmative action, public ethics and foreign policy. Students at my school were amazed to see a Chinese student being so vocal and contentious, but this is exactly what we need. We need to become more politically involved in America, advocating for our rights and for righteous causes such as affirmative action. The numerous contributions Asian-Americans have made to the American society, from academic research to fighting for civil rights, are just as great as those of any other group in America, but too often they have gone unheard and unpublished. No more. We need to speak up as well as stand up.

"Separated, we fall. United, we stand." Such a simple principle, yet one so hard to abide by. This simple aphorism is exactly what separates Asian American youth from Black and Latino youth. Too often I see the antagonism between various groups within the Asian American community. "Oh, Japanese and Koreans don't like each other." "Chinese and Japanese hate each other." How can we expect others to respect us if we don't respect ourselves? We need to learn to put away our differences and bridge the schisms that exist among the different ethnic groups through mutual understanding.

The various ethnic clubs need to communicate with each other. For example, every year my school holds a multicultural fair. Since I belong to the Asian Club, every year we bring together all the various Asian ethnic clubs on campus and do a joint presentation on Asian culture. We have fashion shows, skits, vocal contests and dances. But most importantly, we strive to let our peers know that there is much more to Asian culture than just Asian food. Being Chinese is not all about eating chow-mein or gung-po chicken. Rather, it is the history and culture behind it that makes it so enriching. We have found that working together with the different ethnic groups has significantly reduced the tensions between the groups and united our voices on many occasions.

Gone is the narrow antagonism that once existed between the different groups. Together, we stand as Asian Americans; together we are a force to be reckoned with.

Stereotypes are not the products of a few days of misunderstanding, nor will they be erased by wishful thinking. The Manzanar incident is over, but there will continue to be many more variants of Manzanar unless Asian Americans become powerful, active participants in political America. I am an immigrant myself. Having come from Taiwan eight years ago, I have struggled hard to learn and adopt a new language, culture and identity. I am fiercely proud of my Chinese heritage; it is the essence of my identity. Yet, at the same time, I have also learned much from Western education and culture. I think I share this unique advantage with many Asian-Americans - that we have the depth and perceptiveness of more than one culture, and we should employ it to our benefit. I refuse to live in a society where by privileges and rights may someday be taken away from me because of my olive eyes or tanned skin. I, and undoubtedly countless other immigrants, have worked hard to contribute to the United States of America. Let us strive to disprove the biased ethnic stereotypes that rob us of our liberty, equality and humanity. Only together will we be able to make America, "America."

(Yu-Kuan Lin, of Carson, Calif., is the third place winner of the Organization of Chinese Americans 1998 National Essay Contest. Lin, who graduated from the California Academy of Math and Science, will attend Stanford University. The contest is open to all Asian American students in grades 9 to 12. This year's essay topic was "What can you do as an Asian Pacific Youth to eliminate racial/ethnic stereotypes?"

OCA National President Michael Lin said, "This year's essay topic allowed our youth to draw upon their personal experiences in seeking ways to solve what is still a widespread problem for the APA community - that is, racial and ethnic stereotypes. All of us must actively work to eliminate stereotypes of all kinds. Over the last two years the APA community has had to fend off a host of negative stereotypes which portray APAs as 'foreigners' and not as 'Americans.'")

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Teaching Teachers About China

By Cecilia Wong

On a hot and muggy July morning, 51 K-12 school teachers and educators from throughout New England gathered at the Cambridge Ringe and Latin School library. They were there to listen to China specialists lecture on "US-China Relations: Perspectives and Problems." The participants met again after lunch, splitting into smaller groups to discuss ways to apply what they had just learned to multicultural classrooms.

Showing and telling stories of history is the approach used by Primary Sources' New England China Network (NECN) to introduce the vast topic of China to elementary and secondary school teachers. Led by American, Chinese and Tibetan specialists, NECN's annual three-week intensive summer institute, titled "Modern China: Society in Transition," gives educators the opportunity to reach beyond a textbook understanding of China.

According to its participants, the sharing of personal experiences has been the most meaningful component of NECN's three-week intensive July program. In the course of the program, several Chinese elementary school teachers and two China specialists shared personal stories from the Chinese Cultural Revolution, the tumultuous period in recent Chinese history spanning the decade from 1966 to 1976.

Though it's an emotionally charged issue for the speakers, several said that telling their stories had a cathartic effect, releasing years of pent-up feelings. Before giving their presentations, they had never spoken publicly about their experiences.

"The Chinese Cultural Revolution was a tough period for the majority of Chinese people...our education years had been abruptly interrupted, particularly my family suffered the most," said Xinghui Shi, who teaches Chinese language (Mandarin), culture and history at St. John's High School in Shrewsbury.

Although she was only a child at the time, Shi recalls the Cultural Revolution years as a miserable period in her life. One night, according to Shi, she followed her father to a Chinese New Year's eve meeting where he was publicly denounced by his own party.

"I was very brave," said Shi, who grew up in China and came to America in 1985. "I watched my father being humiliated and attacked by his colleagues, neighbors and students." They called him a "capitalist roader," she said, which was a pejorative term used to describe enemies of the Party and the people. The Red Guards came to her house afterwards and took away many of the family's valuable belongings, Shi added. "They even tried to take our house away, but my father decided not to budge, and finally we were left alone."

Beginnings

In 1994, when the summer institute held its first program, 19 people were enrolled in the course, but this summer the number had risen to 51. This year's class was an especially diverse one, consisting of four Chinese, two Chinese Americans, and the rest non-Asians. Some of the participants were Mandarin teachers who already studied Chinese subjects, but others had little or no knowledge of China.

After completing a month-long workshop on Chinese history, literature and politics, however, each of the 51 participants came away with a fresh perspective and a greater understanding of modern China to be taken back to local school districts.

John and Anne Watt, the director and co-director of NECN, feel the urgency to give Americans a wakeup call on China. If America doesn't pay attention to what's happening in China, it will

lose its edge as an economic world power, they suggest.

When the Watts tried to launch the project in the summer of 1993, they applied for a grant from the National Endowment for the Humanities. Initially turned down, they tried again.

"We reapplied in 1994, and this time around, we received a grant that got us going," said John, a research associate at Harvard's Asia Center who had earlier taught Chinese history and cultural civilization at MIT.

The organization currently supports and promotes teaching about China through its annual summer program, which includes slide presentations, video workshops, group discussions and curriculum-sharing sessions. NECN is a major program of Primary Source, a Cambridge-based non-profit multicultural center devoted to bringing U.S. history and world cultures alive in American classrooms.



Participants in NECN's summer institute.

NECN's 10-year goal is to train at least 1000 elementary and secondary school teachers to teach about China. The Watts believe that an American population with more knowledge of China will ultimately lead to healthier relations between the U.S. and China.

Anne Watt said the project tapped John's expertise on Chinese civilization and her own lifetime involvement with professional teachers, who, she believes, can make a difference in multicultural and global teaching.

Anne Watt believes that most Americans don't know much about China and says that many have prejudices against Asians. With nearly a quarter of the world's population and a rapidly growing economy, China will undoubtedly become the world's largest economic force in the coming millennium, Watt said. It therefore makes good business sense for Americans to be educated about China's political, cultural and business environment, she added.

In addition to its goal of educating Americans about China, NECN is also dedicated to promoting racial harmony. Watt, who has worked for A World of Difference Institute, a program designed to combat racial prejudice and discrimination, believes that Chinese Americans in this country also fall victim to racial discrimination.

Diverse Participants

I highly recommend the program without reservation," said Yang Yinong, who teaches Chinese language and history at Buckingham Browne and Nichols, a private Upper School in Cambridge. "The summer institute is unique and interesting, refreshing my sense of Chinese history, particularly modern history approached from the perspectives of Americans - beginning from the Ming dynasty right up to the present," said Yang, who is originally from China.

"Why is U.S.-Sino relationship important?" asked Yang. It's important because it has an impact on America's overall foreign policy. Many Americans don't recognize this fact, Yang said.



"Of course there are existing problems," he continued. The status of human rights in China has somewhat improved over the years, but it still doesn't measure up to international standards. The Tibet question, for example, is still unresolved, he added.

Yang said gaining different perspectives from Americans on Chinese history is another reason why the summer institute is beneficial. Yang said he has always approached Chinese history from an ethnocentric point of view. "As Chinese, I've always condemned foreigners for invading our land," he said. "We think that the war on the British side is morally wrong."

"But, of course, there're always two sides to a story," Yang added.

Yang was referring to Westernization and the encroachments of Western imperialist countries that began in the late 18th century and that culminated in the Opium War of 1839-42 between Britain and China.

Through institute discussions, Yang said he came to realize that cultural differences between the East and West have led to a clash of perspectives. Western powers viewed the Chinese as self-centered isolationists who must be taught a lesson, while the Qing emperor believed that China didn't need trade with the West and thus closed its door to foreigners.

"The summer institute allows me to reexamine Chinese history from a different perspective because we were trained from a traditional way of looking at Chinese history," said Shi.

For Chinese Americans who grew up in America and have limited knowledge of Chinese history and culture, the summer institute provides an added bonus.

"I've learned a great deal about my cultural heritage [in a matter of weeks]," said Meg Holmes, a library media specialist at Sargent Elementary School in North Andover. Holmes is a Chinese-American who grew up with gaps in her knowledge about modern China.

Holmes said the material covered in the program about both ancient and modern China can be used as a template for the school curriculum. She believes the material can be used with students at any grade level.

"I'd like to establish a dialogue with teachers in my school," said Holmes, who added that it's an appropriate time to introduce the topic of China because her school district is in the midst of revising its curriculum to conform to the Massachusetts social studies framework.

Holmes said she enrolled in the program

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COVER STORY

Continued From Page 3

because she wants to ensure that American education encompasses learning about China. She pointed out that it's through respect and tolerance for other points of view that critical thinkers, creative problem solvers, and intelligent citizens are able to flourish in this country. The fact that China is emerging as a global economic power in the coming century makes it all the more urgent for Americans to learn about it, Holmes said.

In addition to learning about the culture and history of China, the summer institute also offers curriculum-sharing sessions in the afternoon.

"I've gotten a lot of encouragement in the workshops, and I see this as a primary source for my school, a practical hands-on approach on how to design your course curriculum," said Shi, who explained that Chinese courses at St. John's are electives and haven't a regular curriculum.

Training American Teachers

While people familiar with Chinese language and culture find the NECN program stimulating, the summer institute may have found its true mission in its continuing effort to train American school teachers who have little or no knowledge of China. The institute's goal is to equip at least 1000 American elementary and secondary school teachers with the motivation and resources to teach students about China.

"I was pretty ignorant about China as a young person," said Jennifer Morrill, a teacher at Newton North High School. "I had only sketchy images of China, except for images from movies." Morrill, for example, said she saw the movie "Raise the Red Lantern," which explores the lives of a group of Chinese women during the more repressive feudal era. At a time when it wasn't uncommon for a wealthy man to have more than one wife, each wife had to struggle for attention and recognition in the family.

The notion that there's something remotely malevolent operating on the shores of China has always been unfathomable and scary to Morrill, who said she hadn't even known it was possible to travel to China until a friend of hers was about to go there in the 1980s.

"After taking the summer workshops, I feel it's important for Americans to learn about China because the wrong perception of another culture is very dangerous," she said.

Morrill added that China is an evolving world power, no longer the old Communist Party regime that it once was under Mao. But a lot of Americans are still ignorant of this fact. "As Americans, we need to keep up with that evolution," she said.

Lisa Kingston, a program administrator at Lesley College in Cambridge, said the summer program provides her with information that will help her communicate better with Lesley's diverse student population. "The more I know about China, the easier it is for me to connect with the Chinese students here at Lesley," she said.

Kingston observed that her three-week immersion in Chinese history and politics has made her more sensitive to the differences between Asian and Western thinking and among diverse Asian groups. "It expands my knowledge and perspectives of China," said Kingston, who has spent two years teaching and living in Japan.

Kingston said the Chinese who shared their Cultural Revolution experiences brought history alive for the participants. Their painful and often difficult memories gave the group a better understanding of that generation of Chinese, many of whom had to abandon their studies to work on farms, she added.

Kingston also suggested that the diverse cultural and linguistic backgrounds of Asian students could be shared with their non-Asian counterparts to create genuine multicultural learning experiences in local classrooms.

Changing People's Lives

NECN coordinator Jessica Plumb believes it's important for Americans to have a more accurate view of China. Last summer, Plumb had just returned from China, after living and teaching in a middle school in Changsha, China, for two years. "I had a wonderful time there...the students were terrific," Plumb said. "It was an exciting time to be there, witnessing the rapid rate of change that was going on in China."

Plumb, however, believes that many Americans are ignorant of the transformations that have taken place in China in recent years. Many still con-

fuse Mainland China with Taiwan.

"My goal is to help Americans to learn more about China and its rapid economic growth and development," she said.

When she first walked into an institute workshop last year, Plumb said she was skeptical. "I wanted to see what these people were teaching," Plumb said.

But she soon became hooked. "I became extremely impressed, so I stayed for a whole day, and later I talked to Anne and John about getting involved."

NECN's goal, she said, is to change people's lives by inspiring elementary and secondary school teachers to take their passion and knowledge of China into the classroom.

Plumb said she enjoys her work at NECN, but added that the organization, like many non-profits, must constantly struggle to locate sources of funding.

John Watt said most of the organization's funding has come from the Freeman Foundation. Of the many local philanthropies that Watt has approached for sponsorship, only Houghton Freeman is interested in the idea of educating K-12 students about China, not just the elite or those at the college or graduate-school level.

To raise money for the project, Watt said, NECN has embarked on a letter-writing campaign and outreach to potential corporate donors. The project also receives funding from foundations such as the Wang Family Foundation, the National Endowment for the Humanities, the Harvard Fairbank Center and the New Hampshire Humanities Council.

Primary Source will hold a fundraising dinner gala Sept. 22 at the Seaport Hotel at the World Trade Center from 6:30 - 9:30 p.m. The theme of the event will be "China 2000: Shaping the Future."

"The purpose of this fundraiser is to open to the corporate community and individuals who share an urgent interest about the development in China," said Anne Watt.

(For more information about the organization and the event contact Louisa McCall, director of development at Primary Source and NECN, at (617)491-0452.)

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(Jennifer is a recent college graduate who came to the US as a refugee from Vietnam when she was 13. In the story that follows, she tells of her trip to the US and her experiences growing up here. Because she wished to remain anonymous a pseudonym was used to identify her in this interview.)

I lived in Vietnam until I was nine years old. My father was put in jail because he was trying to smuggle the whole family out of Vietnam. And my mom left soon after my father was put in jail. I was 1 1/2 when my mother left. I ended up spending my childhood with my grandmom, so I was an orphan when my grandmother took care of me.

My mom left with my sister so I was the only one who stayed with my grandmom. Even though she treated me well I was not her daughter. She let my aunt take care of me. My aunt was really young back then. So whenever she could she took care of me, but when she couldn't it was a difficult life.

We didn't find out until much later that my mother actually stayed not that far from my place.

When I was five my father was released from jail because he was very sick. At that time we didn't quite know what his condition was. We later found out that he had cancer. So we spent a lot of money and treated him but he didn't make it. I saw him for one year and then he passed away. He was fine in the beginning, for a few months, but then he began to get really sick. He had throat cancer. You could see blood running through his nose and he couldn't even talk. I was six when my father died.

Before he passed away he asked my grandma to locate my sister. He wanted my sister back. So they found my sister somehow and forced her to stay with us. I don't know how they found her. They never tell kids a lot of things.

After my father passed away I went to school and we began to think about why my father tried so hard to smuggle us out of Vietnam even though he knew it was illegal. He knew that if he got caught he would be put in jail for life. When I went to school I kind of understood. Back then, the Chinese in Vietnam were not allowed to attend university. (I don't know about now.) It didn't matter how good your grades were. I didn't attend a didn't see us as equals; I went to a private Chinese school.

So we began to ask questions about my future. Even if I got a good education there would be no way I could get a good position in Vietnam. You have to have money to bribe people to get a job in an office.

So my aunt and grandma decided to follow my father's wish. My aunt and I tried to escape by boat. We tried to leave Vietnam. But on the way it was very confused; it was night and we had to walk a distance in water before we could get on the small boat. As we were walking we heard the police car coming and everyone was rushing and I was just walking and walking and I grabbed onto someone's leg and they pulled me on the boat. And we just stayed there and it was just confusion.

I didn't find out until much later that my aunt hadn't followed me. She didn't make it to the boat because the boat left early. I was with her when I was going to the boat and she got left behind.

Not till the morning when everyone had calmed down did I start to get my senses back. We were kind of safe then and I looked around and kept looking for my aunt but I couldn't find her. I was crying crying crying. But there was nothing I could do; they weren't going to turn back and put everyone on the boat in jeopardy. So you just go on.

The boat broke down on the second day. We were chased by pirates and outran them, but the chase took its toll on the engine, which couldn't be fixed. We thought we were going to die, but luckily an American boat passed by and saw us. We burned all of our extra clothes and they rescued us and took us to Malaysia. This was 1987.

So I went to the refugee camp in Malaysia for two years and then got transferred to a camp in the Philippines. I spent seven months there, then came to the US in 1989.

An American lady adopted me when I came to the US. She belonged to a church that had been adopting orphans from refugee camps. She never saw me before she sponsored me. At the airport, I didn't even know how to speak a word of English and she couldn't speak my language. I don't even know how we recognized each other. She had a sign with my name written on it. This was July 1989.

So she took me home. I had every kind of feeling at the time. I felt angry and I felt scared, but I also felt happy. My uncle was in the US and I didn't know why he couldn't have sponsored me. Why couldn't I stay with him? How come I had to go through all these difficulties and still have to stay with a stranger? But I felt happy because now I finally could start my life. In the refugee camps I didn't have to go to school if I didn't want to. I had really fallen behind in my education. I didn't do anything during that time. It's was totally wasted. So I was happy because now I knew I was secure. I was 9 years old when I left Vietnam but by the time I came here I was 13.

It was fun but also awkward when I went to the American lady's house. I didn't know how to eat the food. She tried to cook food for me. It was fun but we didn't know how to communicate. We had to open a dictionary. Whenever I wanted to say something to her I'd point to the English word, and when she wanted to say something to me she would also point to the word. She taught me word by word; she taught me how to use the fork and knife; she taught me how to dress.

The food was tasteless. She served me American food - like cheese and macaroni and spaghetti. In a way, the food wasn't actually as bad as I'm making it out to be. The food I had to eat in the camp was actually worse than the food she served me. But the orphanage prepared it in the Asian way so it tasted okay. Looking back on it now I realize that the food she served

so it tasted okay. Looking back on it now I realize that the food she served me was actually more expensive and more tasteful than the food I had to eat in the camp. I have never learned how to eat cheese and I can't drink Seven Up or pop.

I learned English fast. I went to school and had to speak English. I took English as a second language and I got laughed at a lot because I couldn't say anything. When I spoke I said it all wrong. I didn't have a lot of clothes and kids would make fun of me. I was living in a suburb near Chicago called Elgin, which is a very quiet place. Many of the residents are retired people. It's a middle class neighborhood. My foster mother was a computer programmer. She never got married, so in a way I'm her only daughter. She never legally adopted me but she was my sponsor and I call her mom.

I took ESL classes for two years in my junior high school. My foster mom also taught me at home. My ESL class was just one class. I had to take the rest of my classes with the other kids. But somehow - I don't know how - I got straight

A's throughout junior high school. The textbook was so difficult. I had to translate every single word to read it.

At the end of junior high school my family came to the US. My grandma, my two aunts, and my sister all came. My uncle - the one I was very angry with (I'm not angry with him now) - sponsored them. They came over as

I had to go back and live with them. My grandma said I owed her and my aunt something because they were the ones who raised me when I was a child. They lived in Arlington Heights, which is closer to Chicago than to Elgin. My uncle lived an hour away. I lived with my foster mother for two and a half years before going to live with my grandma again when I was 15.

When I went to high school I got out of ESL classes, but my English still wasn't perfect. I could take regular classes and even take some honors classes. By the time I go to my junior year I took advanced placement classes for college.

I have a tendency to help out the other people who do not do well in school. I don't know why. Maybe it has something to do with my own experience. I volunteered a lot. I joined the volunteer club. I joined a lot of clubs. I made a lot of international friends. I only made one or two American friends. It was kind of hard making American friends because they would meet each other during kindergarten or junior high or high school and I had just dropped in. American people put a lot of emphasis on sports, but I never played sports in Vietnam because they don't believe in that there. They believe girls should cook and sew. I know all of that, you know, but playing basketball, baseball - that's something else. So when we had PE, I never did that well and because of that I felt like an outsider. And I also had a very heavy accent back then, so that made it even harder. My friends were from Japan, Italy, Portugal, Mexico, Vietnam, China, - you name it. I worked too hard but it was a carefree happy time. It was difficult.

The American lady really understands me. She sees me as an equal even though I'm younger than her. She encourages me to speak my mind. When I speak I look her in the eye. When I disagree with her I tell her. She encourages me to be my own person, to let me develop, to build up my self esteem and make me feel confident. I have very low self esteem. My aunt and grandma, on the other hand, are very controlling people; they want me to be submissive. So it's totally like north and south. One person encouraged me to be my own person, the other group wanted me to be totally submissive.

Everything my grandmother and aunt told me I was supposed to follow. I should always say yes and shouldn't look in their eyes when I talk. I wasn't allowed to have my own ideas. So I felt crushed. In their eyes I was a very rebellious person; they said I was too Americanized; they said I had forgotten my roots. My root is Chinese, yet I don't act like one.

And I would think: You are ignorant; you cannot force me to be whoever and whatever you want me to be. I got exposed to both the Chinese culture and the American culture. I should be free to choose elements I like from both cultures and be myself and make my own choices. And so it was a rough time. They constantly hit me and tried to make me be submissive.

But they stopped after I tried to commit suicide twice. If I couldn't be my own person I would just die. My grandma had a whole drawer filled with medications. One night I volunteered in school and my grandmother and aunt waited for me to come home. They yelled at me and said, You're so stupid. They didn't like American people back then. Now they're okay. But back then they would say, You're so dumb; you help those American ghosts. What do they do for you? They don't do anything for you. They don't feed you; they don't put clothes on your body. When you don't have money they don't help you. So why are you doing free things for them?

I had joined the American club and was also the athletic trainer. I took care of the people who played sports. I would bind their ankles when they twisted them or give them first aid. I also volunteered to clean up the roadsides and go to senior homes to take care of the elderly people. I find happiness in

Continued on next page



STORIES

Continued from previous page

that. But my family never understood that and they really tried to control even that aspect of my life.

And so they slapped me and they hit me. I didn't know there was such a thing as child abuse. If I did back then I probably would have sued them.

I got really mad at them and I waited till everyone was asleep. I got into the medicine cabinet and I took all of the pills. They were like aspirin and pills to prevent infections. I don't know what kind of pills exactly. If the bottle said not to take more than six in one day, I took the whole thing. I really wanted to die because my life was so depressing. It was just my family. I don't know why I didn't die. I took all the pills and went to sleep. And when I woke up in the morning I was like, God! I didn't die! I woke up!

So I woke up but I couldn't get up. I was paralyzed. When I tried to get up I kept rolling around; I blacked out and fell back to sleep again. And the next time I woke up the same thing happened. It was the most horrible feeling. And when I was blacking out I thought about my father. Gosh, I thought, I hope I'm not dying. If I die and I see my father I don't know what to tell him. I was worried.

I never experienced anything like that. It was so scary. I knew I wasn't going to die but yet I didn't seem to be alive. I didn't go to the hospital. I somehow managed after fainting so many times to get down from my bed. I held on to the wall and kind of half crawled and went into my sister's room and told her what happened. I said I took many many pills; I said I don't feel well.

And she went out to fix me some rice soup so I could try to eat some. I threw up everything that went down my throat. I don't know why but the food triggered me to throw up. I threw up and I threw up and after that I felt better and went back to sleep. Luckily my first boyfriend called me. I didn't tell him what happened. He had sent me flowers because I told him I was sick. And it touched me and made me feel someone was actually there, someone who cared. It's not like I am unlovable. And also my sister was there too. So I do have people who love me. I just have to constantly remind myself of that.

So I survived that suicide, the first one. The second one was when my foster mom tried to contact me; she tried to ask me to go back with her because she said she missed me and I missed her too. I missed the carefree lifestyle, and I missed the affection too. I know now that every single member of my family loves me, but I didn't understand their way of expressing their love back then. I was very young. I didn't know how they expressed love. I always thought they didn't love me.

But my foster mom is different. She used to give me hugs and she would tell me every night that she loved me. So back then I thought my foster mom and my sister and my boyfriend and my father were the only people on earth who cared about me.

So I really wanted to go back to my foster mom, but my grandma and aunt wouldn't let me. They said, We raised you up; you owe us something. If you raise a dog, the dog will wag its tail when it sees you. But you don't even know how to be grateful for what we give you.

And to a kid those are harsh words. And so I took a brick and whacked my head in front of them. That totally freaked them out. They just froze. They saw it and couldn't speak. They just left the room. They left me by myself. I was hurt because I broke the brick. I rested for a couple of weeks. But they never took me to the hospital and they never mentioned it again. It was like it never happened. They even found out about my first suicide because the medication was gone. And they never mentioned that either. They just pretended it never happened.

But after the second time I said, Okay, somehow, someone out there doesn't want me to die; like I tried twice and I'm not dead yet. And so I said, Okay, I won't try it anymore. So I committed myself to school and worked really hard at school. I got straight A's through high school and I met my present boyfriend.

When it was time to go to college I had developed into my own person; I was strong and there was nothing my grandma and my aunt could do to me. They knew I didn't even fear death. So if I didn't fear death, then what did I fear? So they totally gave up on me.

I came to Boston to find myself again and to develop who I am even though my family kind of opposed it. But they knew it was no use to try to stop me because I was beyond being rescued; I was beyond help.

The distance between us is actually healthy. Now we have a very good relationship.

We don't see each other that often but I still call and talk to them and kind of counsel them when they have problems. I help them solve their problems. When they need money I send money back. They're not trying to control my life now. My two aunts work in a factory. They don't speak much English. My aunt's husband also works in a factory. My whole family works in the factory. My grandma is taking care of the babies. I stay in touch with her too.

College was actually fun. I had more confidence. I actually met a lot of people and made a lot of American friends. Even now we still keep in touch. One of my professors once pointed out to me that I tend to build barriers around myself. I don't let anyone close to me. I mean, I'm very friendly but it's very superficial. I can be as friendly as anyone and I can talk to a stranger for hours; I can keep the conversation going but you still wouldn't know me; you never really would know me.

My professor said, Jennifer, you know you're an overachiever; whatever you put your mind to, you succeed at. And on the surface you seem to have a lot of friends, because you're very friendly. But I notice you really protect yourself; you don't let anyone close to you.

And I noticed that about myself and I talked to a few friends. I said, Do you feel that way? And they said, We feel something is missing but we don't quite know what it is. Now that we think of it, it's true. We thought we knew you, but we don't really.

If someone got close to me I would just stop seeing that person; I wouldn't call. When they asked me to go out I would just say I had something to do. It's unconscious, but that's what I would do. And my friends knew that. So the next time I said I was busy, they would say, nope, you have to go. And even if I was really busy, they would still make me go because they wouldn't know when I was really busy and when I was relapsing into my old self. So I learned to let my guard down a little and now I have some really good friends.

When I was a child I was physically and emotionally abused by my grandma and my aunts. Hitting kids is a common thing and yelling at them. I guess emotionally they didn't have to abuse me like that, calling me a prostitute, calling me below a dog. "If you feed a dog, a dog will wag its tail but you, you do nothing," they said. So I was physically and emotionally abused and never learned to let someone close to me even when I was a child.

They are not evil people. I don't want to portray them that way, because that's the way they know how to raise children, though my aunt never treated her own kids the same way she treated me. I was only her niece. She took care of me fine and spent so much money on me. It's just that it was different because she wasn't my mom even though she tried very hard.

But I knew how to protect myself; I lied. I could open my eyes and lie straight-faced to prevent myself from being beaten. And when my father got out of jail I thought I could escape my aunt and my grandma.

I had some very happy times with my father, who was a teacher. I didn't trust him in the beginning. But it took time. When I was beginning to trust him he got sick. So in a way he betrayed me.

Now a few of my friends have gone through that wall and my boyfriend also very slowly got through. And I am trying to let more people through, but I still have to work on it. Like I have to consciously tell myself, OK, you're safe. Let this person in. I have to tell myself that. If I don't tell myself that, the wall will be there.

The US actually fits me well because I am a carefree type of person. I speak my mind. I believe that as a woman I am equal to a man. I believe I am capable and that if I put my mind to something I can succeed. I eventually want to get into the human resources field. I will go back to school to get my master's, maybe an MBA, even a Ph.D. I can make a life for myself and have a career. I love the freedom.

I could not have all that in Vietnam. In Vietnam women stay home and cook. And men - no matter what they say - expect you to be submissive. When you're at home you're submissive to your family; when you're married you're submissive to your husband; when you get old you're submissive to your children. So women are always very very submissive, and that's not me. I was never submissive even in Vietnam, and that's why I got beaten.

-Interview by Robert O'Malley

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JOB FOR THE FUTURE

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PERSONAL FINANCE

Developing a Personal Retirement Plan

SAMPA FEATURE

In an earlier era, many Americans worked for longer periods for the same company and received a pension for their years of work after they retired.

In recent times, however, Americans have been changing the way they prepare financially for their eventual retirement, according to Samuel C.S. Wong, of the Samuel Wong Agency in Chinatown.

Rather than rely on a company pension as may have been the case for many in the past, American workers now are often developing their own retirement plans to ensure they can maintain their current lifestyle when they are no longer working.

"Nowadays more and more younger people start to think about retirement," says Wong. "That's a good trend. In the past I talked to people in their early 40s and they would say, 'Gee, it's too far away.' Now, even people in their 30s come to me and ask, 'How can we build our retirement plan?'"

"I believe there are two big changes that have contributed to this situation," says Wong.

First, Americans now tend to change jobs often in their life, and, second, companies often merge or acquire other companies. Both developments have affected the traditional pension system, says Wong.

"The whole pension system is changing," he says. In the past, an employee who worked for a company for a minimum number of years would be paid a pension based on a company formula. Under such a plan, an employee would have a relatively clear idea of how much money he or she could expect from a pension after retirement.

"Right now a more popular [type] of retirement



Samuel Wong of the Samuel Wong Agency.

plan is defined contribution," says Wong, who explains that under this type of plan a company will match a percentage of the sum an employee sets aside for retirement. The 401(K) is an example of such a plan, which has now become more

Continued on next page

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PERSONAL FINANCE

Continued from previous page

popular than traditional pensions and is offered by many for-profit companies.

Another type of plan is the 403(B) plan, which is available for employees who work for non-profits. People with 401(K) plans can invest up to 3 percent of their salaries in this type of retirement fund. Employees with 403(B) plans invest a percentage of their paycheck in their retirement but the sum isn't matched by their employees. Both plans allow employees to invest income before taxes, though their savings will be taxed when they use it.

Some companies, adds Wong, offer both traditional pension plans as well as 401(K) plans to their employees.

A Mix of Retirement Plans

Another factor that has affected the way Americans view their retirement options is current fears in some quarters that the Social Security system could eventually go bankrupt unless action is taken to correct its structural problems. While Wong believes the Social Security system will continue to function in the future, many people tend to rely on it less for their retirement income. Wong points out that monthly Social Security payments aren't very high, generally amounting to no more than about \$1000 a month.

"Nowadays you need to have several different sources of income for your retirement," says Wong who believes that Social Security, employer retirement plans (401(K)), and personal retirement plans all play a role in today's retirement planning.

"There will be three different sources and the most important one will be the last one," says Wong, whose Chinatown agency provides clients with a range of financial products designed to help people prepare for retirement, finance the high cost of a college education, and acquire life insurance.

In addition to Social Security and 401(K) plans, retirement options include tax-deferred annuities,

CD accounts, and IRAs.

IRAs allow people to invest up to \$2,000 a year in pre-tax income toward their retirement, says Wong, who points out there are currently some attractive IRAs on the market.

"The best one, starting January 1, 1998, is the Roth IRA," he says, explaining that the Roth IRA allows people to invest up to \$2000 in tax-deferred income every year toward a retirement fund. Moreover, investors who fall within specific eligibility guidelines can also receive their retirement income tax free when they are ready to use it. To qualify for the tax-free option, investors must keep the account open for at least five years and be over 59 1/2 years old when they use it. Every other type of investment income - 401(K), 403(B), Social Security, and other IRA accounts - is taxed when it is ready to be used.

Income from Roth IRAs can also be used to finance a downpayment on a first home or a child's college education. Up to \$10,000 can be used tax-and penalty-free even if the money is withdrawn before retirement, says Wong.

"We also feel the Congress is very very generous on this," says Wong. "Maybe down the road they will change their mind. It has happened before. So it's better to open up a Roth IRA account now." Wong points out that even if the Roth IRAs are discontinued in the future, accounts purchased now will be protected.

"An IRA is only a basket," Wong points out. "You can put a lot of different things into a basket. You can put in a bank CD and earn 5 percent, you can put mutual funds into it, or you can put in a multi-mutual fund annuity into that IRA basket. So the IRA is just a basket - the Roth IRA is just a basket."

Where to Buy Financial Products

Wong notes that there is a growing interest in indexed annuities among Chinese investors. This type of annuity allows investors to benefit when the market rises and avoid losses when it declines. "You can share the wealth if the market goes up, but you will not lose anything, including your earnings, if the market

goes down." Wong says this is possible because a portion of earnings during peak periods is used to subsidize periods of decline.

Unlike an IRA and 401(K), which have limits on the amount that can be invested in them annually, there are no limits to the amount a person can invest in an annuity per year.

Wong says the kind of retirement fund people end up with depends on their lifestyle and when they start to save. "If you start early enough you have a lot of money," says Wong, who calculates that a person who invests \$2,000 a year in a retirement fund for 20 years at a 12 percent rate of return could earn \$161,000, while a person who saves for 30 years could accumulate about a half million dollars.

Wong points out that many Chinese people tend to be good savers. "So a lot of people are already making a savings account for themselves," he says. "The only change is how to handle those savings." In the past many people just kept their money in savings accounts or in CDs, but "more and more people nowadays move their savings to mutual funds and annual annuities," says Wong.

Wong says the kind of financial products suitable for retirement plans can be purchased from financial planners and banks. He also believes it's important to shop around for the best deals because there are many options available and not all of them are right for everyone.

Wong, who is an independent agent, worked for various insurance companies for eight years before opening his own agency at 68 Harrison Ave. in Chinatown. As an independent agent, Wong says he's able to provide his clients with products from a broad range of companies. This, he says, allows him to scout around for the most suitable deal for his client. "I'm not restricted or required to give business to any company."

"A lot of companies provide good products for certain situations or certain clients," says Wong. "You can seldom find a company that sells good products for all different situations and needs."

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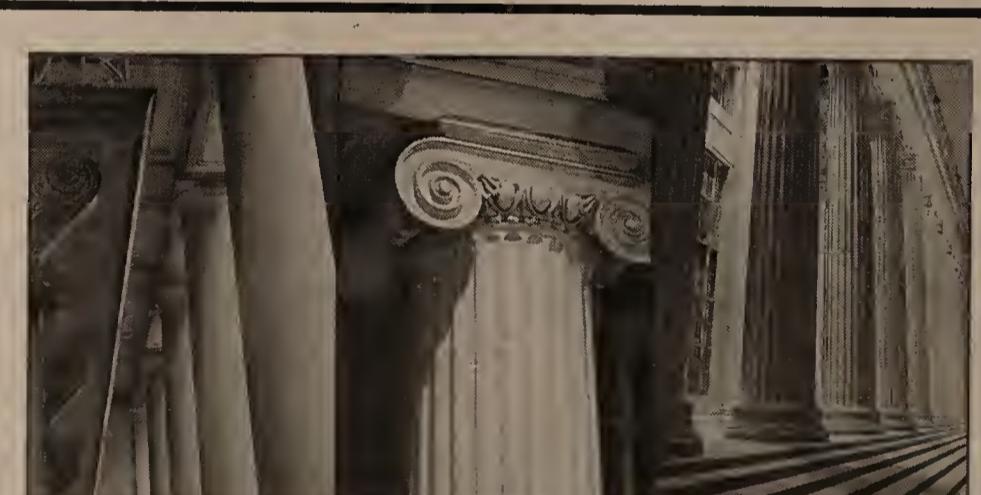
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想以開設個人退休計劃（IRA）來投資的人們可能會注意到某些廣告聲稱有些形式的IRA得到「稅務局批准」（IRS-APPROVED）或「個人退休計劃批准」（IRA-APPROVED）。政府部門警告投資者們，這些廣告是種誤導，因為稅務局根本不審批個人退休計劃的投資。

聯邦貿易委員會、社安與交易委員會及北美社安行政人員協會等機構指出，投資娛樂業者中成功的只是少數。娛樂業正方興未艾，對其投資看起來機不可失，但電影、娛樂、信息及網絡等行業卻是投資風險最高的領域。消費者不要被娛樂業的金光閃耀弄花了眼，從投資電影《鐵達尼號》得到巨額利潤者寥寥無幾，這些人是對電影業極瞭解的行家，而且在投資前作了慎密的調查研究。

向娛樂業投資的機會日益增長，許多成功的影劇及其他娛樂行業的高額利潤使投資者們動心，向這些行業投資不僅有利，而且有名！

然而聯邦貿易委員會、消費者保護局、消費者與業者教育辦公室等政府機構指出，投資娛樂業者中成功的只是少數。娛樂業正方興未艾，對其投資看起來機不可失，但電影、娛樂、信息及網絡等行業卻是投資風險最高的領域。消費者不要被娛樂業的金光閃耀弄花了眼，從投資電影《鐵達尼號》得到巨額利潤者寥寥無幾，這些人是對電影業極瞭解的行家，而且在投資前作了慎密的調查研究。

作似乎回報更高的投資。此時投資者則需多加小心。

因此消費者們在打算投資之前要查閱本州的社安條例，並確定這項投資及其推銷人員都經過註冊登記。或監護人以其個人退休計劃所作投資就能受到保護。

然而，稅務局不審查或核准投資；不勸導人們如何用個人退休帳戶投資；不批准任何投資；也不會發布論述稱因為稅務局批准了某一信托會，或監護人以其個人退休計劃所作投資

電影票；如果你想投資電影，先買服務；想投資因特網，先訂用該服務；想投資有線電視，先訂用該服務；想投資因特網，先找網絡服務提供者報到。其意思是指：無論投資任何行業，都不能對該行業一無所知，因此必須親自成為該行業的客戶，才能體驗廣大消費者的心情，也才能評估出何種娛樂投資更有市場前途。其實，除了娛樂業之外，對任何行業及國際大氣候的影響毫無概念，只盲從他人，那麼敗多勝少不足為奇！

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在對財產作出合理安排後，是否還會因現金不足而無法支付遺產稅？

一個最酷的事實是：只要您的財產超過了六十萬元，或您們夫妻兩人的財產超過了一百二十萬元，一旦您去世，您的後人將會為繼承這筆財產而沉重地破費一筆。在這筆開支中，聯邦遺產稅將會佔去最大部份。此外，凡和您財產有關的各種各樣的執行費、律師費、還有您退休金的起點稅以及州政府另行征收的州遺產稅等也將佔去您遺產的另外一部份。更為嚴重的是，上述種種的費用及稅負，您的後人必須用現金來支付。因此您的後人是否擁有一筆足夠的現金去支付一現金短缺問題的最佳辦法。都會保險公司能幫助您分析您的財產，計算您可能會面臨的稅額，並協助您找出解決這一問題的最佳途徑。

怎樣才能確保您財產中既有足夠的現金去支付未來的遺產稅，又不至於加重您未來的遺產稅負擔？

雖然人壽保險的理賠現金是支付遺產稅的最佳辦法，但如何選擇有這份保險也是十分重要的。最理想的作法是不要把此壽險的理賠金包括在計算遺產稅的總資產額內。人壽保險的理賠金通常不需交納所得稅。但如果您去世時仍然是這份保險的擁有人，那麼這份保險的理賠金則會被算入您的遺產總額內。解決這一問題的方法很簡單：在您去世前的三年起，不再由您擁有這份保險，而改由一個稱為「不可撤消的人壽保險信託」（Irrevocable Life Insurance Trust）來擁有；或由您一個成年的孩子來購買並

擁有。這樣，您這份保險就不再被列入您的財產總額內，也不會被課以遺產稅。在您去世之日，如果這份保單已於三年前轉由一個信託或第三者擁有，那麼它也不會被列入您的財產總額內。可別小看了這個「不可撤消的人壽保險信託」，有了它，您就能節省高達百分之五十五的遺產稅。假如您擁有一份一百萬元的保險，有了這個信託，就能為您省下五十五萬元的遺產稅。

那一種保險最適用於遺產計劃？

一般來說，終身人壽保險（Permanent Life Insurance）最適用於遺產計劃。原因是遺產計劃與終身保險性質相同，都是長期的財務計劃。與此相反，定期保險（Term Insurance）因保費會隨著投保人年齡的增長而變得十分昂貴，並不十分理想。如果您已結婚，則「雙人人壽保險」（Second-To-Die）較合適。

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• 減免增值稅

遺產計劃面面觀

什麼人需要遺產計劃

利品。如果您想將您財產的全部或大部份留給您的家人，您就需要設立一個遺產計劃。如果您沒有遺產計劃，到您去世時您遺產的分配就只能依您所居住州的遺產繼承法進行。如果您的生前就作了遺產計劃，您就能按自己的意願來分配和處置您的遺產。由此看來，您的財富越多（尤其是不動產），您就越需要準備一項遺產計劃。

遺產計劃的目的是什麼

遺產計劃的主要目的包括以下幾點：

- 減少遺產認証的費用和遺產稅
- 制訂一些必備的遺產轉移及授權文件

您去世後您的財產將會如何處置？

您的財產就是您一生當中經儲蓄或工作積累下來、並能用現金折價的所有財物。換句話說，您的財產包括您所擁有的的一切物品，不管這些物品是在美國本土或在國外。在遺產繼承人得到您的遺產之前，您這筆遺產中的很

這個小組應包括一位律師、一位壽保險經紀人、以及您本人。有時還應包括會計師、遺產基金託管人以及投資顧問等人。如果您想進一步了解小組中每個人擔當的角色以及他們服務的範圍，請向您的律師與保險經紀人查詢。

準備一筆足夠應付遺產稅及其他遺產處置費用的現金。

怎樣設立遺產計劃？

首先您需要選定一組顧問，這個人壽保險經紀人、以及您本人擔當的角色以及他們服務的範圍，請向您的律師與保險經紀人查詢。

大一部份可能被用來支付您的葬費和遺產稅。聯邦稅法規定：如果您的遺產淨值超過了六十萬元，您就必須交納聯邦遺產稅；不僅如此，一般來講，這些稅金還必須在您去世後的九個月之內以現金支付。可怕的是，一旦您的遺產超過了六十萬元，遺產稅率自百分三十七始，高至百分之五十五。舉例來說，三百萬元的遺產，在扣除「個人寬減額」（十九萬二千八百元）之後，還得支付一百零九萬八千元的聯邦遺產稅。

(二) 充份利用夫妻間的「無限制寬減額」（Unified Marital Deduction）

如果您是美國公民，這條款允許您將您所有的財產移交給您的配偶而不必交納遺產稅。

(三) 設立一個「避稅信託」

除了將所有財產免稅留給配偶以外，每個人還有權利將價值六十萬元的財產免稅移交給自己配偶以外的任何人。行使這種權利時，通常的做法就是利用遺產稅法中的「個人寬減額」（Unified Credit），將高達六十萬元的財產轉交給您喜歡的任何人而不必為這筆轉移的財產交納遺產稅或贈與稅。這樣，這筆被轉移的六十萬元的財產就相當於為您節省了十九萬二千八百元的遺產稅。

夫妻間在設立遺囑的時候，行家們總是建議他們不要單用「夫妻間無限制寬減額」的方式將財產免稅留給配偶，而改用「避稅信託」。原因是「避稅信託」可以讓夫妻充分利用每個人的「個人寬減額」，來減少兩人去世後的遺產稅。

更改的生前信託」（Revocable Living Trust）來避免您遺產認証的費用。通過這項信託，您健在的時候可以控制您的財產；您過世以後，您的遺產則按照您的意願來分配，不需經過遺產認証的程序。不過，放在這項信託內的財產要交納聯邦遺產稅。

不管在您去世之前以捐贈的形式還是在死後按遺囑指定受益人的方式轉移財產，您都要交納遺產稅。而且，贈與稅率與遺產稅率是完全一樣的。所以，您不能在去世之前以送掉所有財產的形式來達到免交遺產稅的目的。然而，您可以在您健在的時候捐贈您財產中的一部分而免交聯邦贈與稅或遺產稅。其做法是每年您贈與一萬元給您喜歡的每一位親友，而不必支付贈與稅。如果您已結婚，您和您的配偶每年則可以免稅贈與最高二萬元的財產給每一位您喜歡的親友。

舉例來說，如果一對夫婦有

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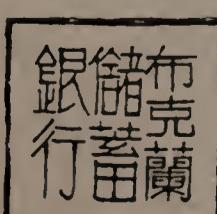
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如何避免遺產認証的費用？

您可以設立一項名為「可以更改的生前信託」（Revocable Living Trust）來避免您遺產認証的費用。通過這項信託，您健在的時候可以控制您的財產；您過世以後，您的遺產則按照您的意願來分配，不需經過遺產認証的程序。不過，放在這項信託內的財產要交納聯邦遺產稅。

是否還要遺囑？ 去世之前送掉所有財產

不可能在去世之前以送掉所有財產的形式來達到免交遺產稅的目的。然而，您可以在您健在的時候捐贈您財產中的一部分而免交聯邦贈與稅或遺產稅。其做法是每年您贈與一萬元給您喜歡的每一位親友，而不必支付贈與稅。如果您已結婚，您和您的配偶每年則可以免稅贈與最高二萬元的財產給每一位您喜歡的親友。

舉例來說，如果一對夫婦有

減少遺產認証費用是否也意味著減少遺產稅？

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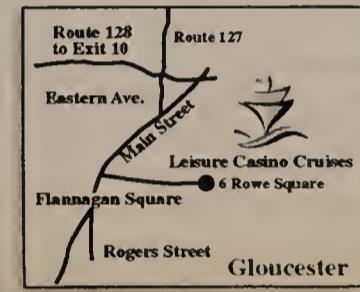


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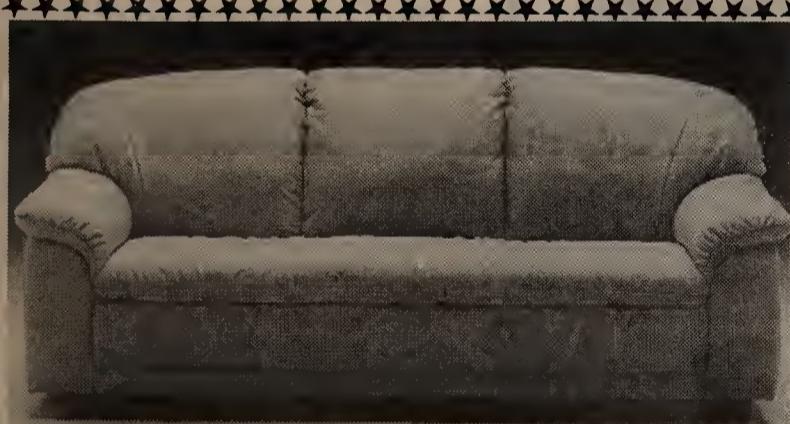


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克勞德·莫奈 (CLAUDE MONET) 是聞名世界的法國印象畫派大師，他的印象派風景畫在世界許多著名博物館、美術館都有收藏，但集中見到其系列作品的機會並不多。

波士頓美術館於九月二十日開始的《莫奈在二十世紀》(MONET IN THE 20TH CENTURY) 畫展，就為觀眾們提供了一個難得的機會來欣賞這位美術大師晚年的一系列精華之作。

莫奈是以印象派繪畫著稱的法國畫家。他生於一八四零年，自十九世紀六十年代起開始印象派繪畫創作，當時正是印象畫派的黃金時期，並造就出莫奈及其同時代的若干著名畫家。然而到了八十年代，抽象派藝術崛起，印象派畫家們也受到更年輕一代藝術家的挑戰，因此許多人轉換繪畫風格。但莫奈卻畢生堅持印象繪畫，而且越到晚年越將這種藝術發揮得淋漓盡致，創作出許多令後人驚嘆的傳世佳作。

計劃，但申請資助未得到批准。一九九四年再度申請並獲得經費，中國網絡計劃才能舉行暑期培訓班。約翰·瓦特本人在哈佛亞洲中心作研究，並曾在麻省理工學院教授中國歷史與文化。他表示，在申請資助時，許多基金會只注重大學和研究生教育，只有弗瑞門基金會對教育中小學生的主意感興趣，該基金會為ZECZ提供了大部分經費。

目前，該計劃已得到若干基金會和機構的支持，參加暑期培訓班的學員從一九九五年第一期時的十九人，增加到今年的五十一人。教師們大多來自東麻州的各個校區的公私立學校，大多數是美國人，但也有不少華人教師。

瓦特主任表示，他們更希望華人學生比較多的校區能有更多教師來參加今後的暑期進修，波士頓、牛頓、布克蘭等市鎮今年已有不少教師參加，昆士有兩人，而摹頓沒有人參加。他認為如果教師經過培訓增長了有關中國的知識，可以帶給本校的美國學生尤其是華人學生很大好處，有利於促進學生間的種族和諧。他相信廣大華人家長會對此表示贊同，因此可以向孩子的學校提議多派教師參加中國網絡的暑期班和平時講座。

紐英崙中國網絡的暑期班和講座是向教育界公開的免費培訓計劃，只

收很少的材料費。該計劃還協同「中國伙伴計劃」，組織參加過中國網絡互相瞭解的網絡通道，教育美國人瞭解中國。瓦特表示，這種瞭解有助於創造不同的政治氣候，使中美關係健康發展。

中國網絡的共同主任安·瓦特指出，此計劃能開展有幾項因素，約翰是中國文明專家，而她自己則當過多年教師，因此他們相信可以對改革多文化與世界文化教學作出貢獻。

她還認為，大多數美國人不瞭解中國並懷有反對亞裔的成見，她曾為反種族歧視機構工作，更知道華人在美國經常淪為種族歧視的受害者。她感到將他們的這些經驗結合起來，能教育美國人改變看法，而這種教育應該從孩子作起，他們則是從教孩子的教師人手。

她指出，具有世界四分之一人口的中國經濟正在迅速發展，毫無疑問，中國在未來世紀中會成為世界最強大的經濟力量。因此，稍有經濟頭腦的美國人都應該願意學習瞭解中國的政治、文化與商業環境。

「主源」將在九月二十二日晚舉行募捐餐會，題目為《中國二千年：塑造未來》，地點在世貿中心的新海港酒店。安·瓦特表示：「此次募捐

許多新移民抵達美國後會發現這裏一切與原居地有很大分別。這裏人人都說英語，新移民們往往聽不懂，很擔心言語障礙不祇影響交談，並且妨礙融入新環境。

四年前我初抵此地，也有同樣遭遇。我在國內也學過英語，但這裏的人們有時聽不懂我所說的話，常常令我非常尷尬，於是下定決心要改善這種情況。我對自己說要融入社會，必須先學好英語，這是最重要的事，但如何去找合適的學校？後來在年初偶閱「舢舨雙週刊」介紹華埠華美福利會的「英語進階課程」，覺得很合適，故下決心報名人讀該課程，幸蒙取錄由第二階段學起，這課程能於短期內改進學生的英語，並幫助他們計劃入讀大學課程或尋求理想職位。

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中國網絡的暑期教師進修班

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於水鎮的非牟利的多元文化中心，目標是將美國歷史與世界文化帶進美國課堂，而紐英崙中國網絡是該機構的主要項目之一，該機構開展的另一項多元教育項目是有關非洲裔歷史文化的，其目的都是宣傳種族和諧。

中國網絡近一個月的中國歷史、文化和政治暑期講座結束後，五十一名美國或華裔參加者都獲得了有關現代中國的新鮮知識，並準備將收穫帶回到自己的校區。

向這些中小學教師介紹中國知識的方式是講解歷史故事。這項由美國、中國和西藏專家指導的為期三周的年度暑期集訓班，開始於七月的第一周。今年的題為「現代中國：轉型中

的社會」的講習班是由「主源」的紐英崙中國網絡(NECN)計劃主辦。

紐英崙中國網絡是一項為期十年的計劃，旨在通過每年一次的講習班向至少一千名中小學教師介紹現代中國的歷史、文學和政策，講習方式有放幻燈和錄像、講座、分組討論和課

在劍橋的一所私立學校教中國語言及歷史的楊亦農說，這位來自中國的教師並補充道：「這個暑期班獨特而有意思，更新了我的中國歷史知識，尤其是能從美國人的角度來看中國從明朝至今的近代歷史。」

提出問題並解釋說，這在美國未來的

外交政策中佔重要位置，然而全美各地的許多美國人還意識不到這一事實

。因此，NECN的兩位主任約翰及安·瓦特感到急迫的任務是喚醒美國人，向他們宣傳應注意中國正在發生的事情，不然美國將會喪失其世界經濟強權的地位。

楊也表示：「當然中國仍存在問題，」例如雖然人權問題近年來在中國有所改善，卻仍達不到國際標準。

他補充說，另一個未解決的棘手問題是西藏問題。為什麼中國政府不允許西藏成為一個完全自治的省，就像西藏政治領袖達賴喇嘛要求的那樣呢？楊繼續解釋說主要原因有三：

第一是傳統的「大中國」心理：我們不能向任何人損失一寸土地，那是恥辱！

第二是懼怕連鎖反應，如果中國

批准西藏獨立或自治，又如何能不同

意其境內其他少數民族的同樣要求？

目前，佔中國總人口百分之八的少數

民族佔有中國一半的土地。中國不想

引發一系列連鎖反應，這可能導致如

俄國一九九三年之後的失控局面，那

使其領土大大減少。

第三，有十億人口需要喂養，中國

需要所有的土地和自然資源，以為

發展其剛剛萌芽的資本主義經濟注入

強電。

楊亦農還表示，參加此暑期班的

另一收穫是可以從美國人的觀點來看

中國歷史，也能獲得新的啟迪。他說

以往包括自己在內的中國人都是以民

族中心的觀點來解釋中國歷史：「作

為中國人，我們總是指責外國人侵

我們的國土，我們認為鴉片戰爭都是

英國人的錯。然而，事情都有兩面性

。」他談到始於十八世紀末期的西方

化與西方帝國主義入侵，及其在一八

三九至一八四二年間的英中鴉片戰爭

時期到達頂點。通過在暑期班的討論

，楊老師表示：我認識到在東西方觀

念之間確實存在巨大的裂痕，當時西

方強權們認為中國閉關自守必須給其

教訓，而清朝皇帝卻看不到國際通

商的需要，向外國人關閉國門。

在施如百瑞的聖約翰高中教中文

使華裔教師更新知識

讓美國教師轉變觀念

使華裔教師更新知識

牛頓北高中教師詹妮·莫瑞爾說

：「作為美國的年輕人，我對中國很

無知。只是從電影中得到些零散刻板

的印象。」例如她看了電影《大紅燈

籠高高挂》後，印象是中國封建男性

富人三妻四妾，而女人們受欺壓且為

長在中國，一九八五年來美國。

她解釋說，她任教的聖約翰高中

並沒把中國課程列入正式課表。

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歷史也是很有意義的。

在北安多福的一所小學任圖書館專家教師的美格·何姆斯說：「我在這裡學到許多自己的文化遺產。」她是生長在美國的華裔，對現代中國缺乏瞭解。

何姆斯認為這個培訓計劃的全部

內容，包括古代與現代中國的教學講

義，都能用在學校課程中向所有年級

的學生傳授。她表示回去後將與自己

學校的教師們討論，因為當地校區正

在改進課程計劃，恰逢時機可以把中國題目列入麻州的社會學課程之中。

她說來參加此暑期培訓的原因之

一是要保證美國教育體制中要包括瞭

解中國的內容。中國在下一世紀將成

為世界經濟強國的事實，迫切要求美

國人應瞭解中國，這需要通過學校從

孩子們教起。

莫瑞斯指出：「參加了此暑期班

後，我感到對美國人來說，瞭解中國

極為重要，因為誤解另一種文化是很

危險的。」

她還補充道，中國今天已是一股

新興的世界力量，不再是毛澤東統治下的共產王國，但許多美國人仍不

瞭解這一事實，「作為美國人，我們

應該不斷更新認識。」

劍橋市萊斯麗學院的行政管理人

員麗薩·金士頓說：「我對中國瞭解

得越多，就越容易與萊斯麗學院的中

國學生溝通。」她曾在日本居住和教

書兩年，這次通過三周的中國歷史政

治強化學習，更認識到亞洲人與西方

人在觀念上的差異，以及各亞洲多元

群體之間的差異。她還表示，參加加

濟增長與發展。」

去年她第一次走進這個暑期班時

只是想看看這里在教些什麼，但她立

刻被吸引住並留了一整天，然後她找

到中國計劃負責人約翰與安·瓦特夫

婦，要求參與該計劃的工作。普拉姆

說她熱愛紐英崙中國網絡計劃的工

作，但他們也面臨與許多非牟利機構一

樣的經費問題。她強調該計劃所作的

對改變人們尤其中小學教師的生活極

有效益，他們可以將學到的知識與工

作熱情用到日後的教學之中。

中國網絡計劃主任約翰·瓦特說

：「這個暑期班使我從不同的角度

重新審視中國，因為我們曾被教育以

傳統方式來看中國歷史。」石老師生

並沒把中國課程列入正式課表。

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一九九八年九月十八日

中國領事館向文協贈獅頭



鑑於政府由一九九九年一月開始，不再將養老金及老人補助金的支票寄給受益人，而是將金額直接存入受益人的銀行戶口內，中華耆英會康樂樓特於九月二十二日（星期二）上午十一時在土庫舉辦「自動轉帳服務」講座，邀請美洲銀行派員講解這種服務的詳情及如何獲得這種服務。歡迎正在領取或即將領取養老金或老人補助金的長者參加這一項與他們有切身關係的講座，屆時簿具茶點接待，講座後並可在康樂樓享用營養午餐，費用每人壹元伍角，如有查詢，請致電017542-7458與高先生聯絡，如於當日在康樂樓午膳者，請於九月二十一日前撥上述電話向蘇先生報名，以便統計用膳人數。

『自動轉帳服務講座』

大波士頓中華文化協會（GBCCA）每年負責組織波士頓新年大游行中的華人隊伍，但需要舞龍耍獅時卻得去借龍借獅。中國駐紐約總領事館僑務組陳浩琦領事得知此情後，表示應支持僑胞參加美國社會的慶祝活動並宣傳中華文化，總領事館專門從國內定購金銀獅頭一對贈予文協。九月十三日，陳領事（右二）並陪同邱副總領事（左四）專程從紐約將獅頭送至文協。

賑災義演 募捐八萬

中國大陸的嚴重水災牽動了僑胞們的心，凡有良心者都願為賑災作些貢獻。由一群志願者們組成的紐英崙賑濟中國水災聯合會開展了一系列募捐賑災活動，除了在美洲銀行開設了賑災捐款帳戶外，最大型的活動要算九月十二日晚舉行的賑災義演。這場在波士頓漢考克音樂廳的演出，由本地專業及業余文藝團體和藝術家們無償演出，近千人購票捐款，並有不少人士捐獻字畫書籍等義賣。

據賑災聯合會初步統計，演出售票、廣告、義賣等共收入四萬余元，將全部通過紅十字會和慈濟基金會兩個管道送至中國災區。賑災聯合會召集人之一熊晶表示，待詳細統計後，會將所有義演捐款和直接匯入銀行的款項金額公布於眾，充分透明化，才不辜負僑胞們的信任。



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